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THEOLOGICAL SEMINARY

VOL. 39

No. 4

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

APRIL, 1908

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands,"
Incorporated in the City of New York, February 1, 1861, the sum of _____ *to be applied to*
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THE MISSIONARY LINK

VOL. XXXIX.

APRIL, 1908

NO. 4

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

"MY experiences," writes the Bishop of Madras, "lead to the conclusion that the native Christians are the only community in South India that are steadily advancing in morality and religion. It is to these mass movements towards Christianity from below that we must look for the regeneration of Indian society. No social progress in India is possible, until the tyranny of caste is crushed and destroyed, and that will be brought about by the uplifting of the pariahs, and aborigines, through the influence of Christianity."

"WITHIN five short years," says a Punjab Vernacular journal, "a great change has come over a section of the native population of Lahore. Children of native gentlemen can be seen being taken out for an airing by ayahs morning and evening. Certain bold men have begun to take out their wives in the evenings for a drive in open vehicles. A week ago we saw the daughter of a man of position walking with her father on the railway platform at Lahore, dressed in an English gown and shoes, and when her husband came up, she left her father and walked about with him. Her face was quite uncovered. Wives go out with their husbands in the evening, having said good-bye to old restrictions. A man who would dare

to reimpose the old manners on women would receive scant courtesy."

THE size of India is thus stated in a local paper: "An American citizen is impressed by the statement that Bengal alone has a population as great as that of the United States; that even the little Punjab has as many people as the nine States of the North Atlantic division; that the United Provinces hold more human souls than the United Kingdom; that Lord Curzon, in short, governed not a country but a continent."

A NURSES' Missionary league formed in 1903 "is an organization to bring before the nursing profession the importance of the missionary enterprise, and the great opportunity which medical work affords for the extension of the Kingdom of Christ. It is interdenominational, and it aims to enlist the interest and co-operation of all nurses, and to provide workers for all denominations. The committee of the League comprises several leading members of the medical profession, and also representatives of some of the chief foreign missionary societies."

"CHRISTIAN newspapers," reports the Centenary Conference in China, "will, in the near future, have a large share in enlightening and controlling public opinion in China. Our books should be as perfect as possible in literary style. The Mandarin Bible has had an immense circulation and influence. The Bible is to be the lamp of China. As far back as 1890, companies of translators were appointed to render the Bible in three parallel versions—High Wenli, Easy Wenli and Mandarin. In this form a version of the New Testament is nearly complete. There remains in order to complete the scheme the translation of the Old Testament."

OUR friends will rejoice with us that gifts for our Jubilee "Missionaries' Salary Fund" now number \$1,008.



PUPILS AND STAFF OF BIBLE-SCHOOL.

IN EASTERN LANDS

JAPAN—YOKOHAMA.

SOME HUMBLE SERVANTS WHO "ADORN THE DOCTRINE."

By MRS. F. S. BRONSON (MISS HAND).

THIS is not a striking incident nor a narrative of thrilling experience; it is only a page from every-day missionary life, made beautiful by the Father's grace and blessing upon it. It is a page so filled with the deep personal experiences and prayers of a missionary household, that I almost hesitate to write it down, except for the hope that it may encourage some other one, the beginning of whose "field" lies at her own door, and the ground of which may seem as hard and unyielding as did our own.

It was several years ago that the Yokohama missionaries at 212 Bluff began to speak to each other of their great burden for the spiritual welfare of the servants of the Compound, who, with their wives and children, formed a large group. While we went abroad striving to sow beside all waters, while we sent our Bible women into the homes of the city

and the villages round about, while our school-girls went out year by year to hold forth the Word of Life in their parents' homes, and finally in homes of their own, those lives being lived so near us were empty and unsatisfied, those hands that did our bidding were never lifted in prayer unless to heathen gods, those feet that ran on our errands had never known the way of peace. In all that little company there were but three professing Christians, and they, alas! were weak and stumbling. And the others! There was Fusa, patriarch among the jinrikisha men of the Bluff, who had grown old in the service of our mission. From the very early days he had been "Mrs. Pierson's man," faithful and devoted to her service, drawing her month after month and year after year through town and country, as she went about teaching and preaching the Word everywhere. How many Gospel meetings he had attended in those old days, how many times he had heard the story from Mrs. Pierson's own lips, how often had she sought to lead him into the fold of Christ, and how many and earnest had been her prayers for him, we shall never know. And Fusa, after these thirty years, was as adamant: a model servant, but a scoffer of all religions, false and true alike. Fusa was "Gospel-hardened";

his heart was like stone. Humanly speaking, Fusa seemed impossible to reach.

Then there was Kuma, the stolid and sullen, too careless to consider the needs of his own soul, and we wondered if anything could break down that wall of indifference. There was his wife, Tomi, full of the cares of this world, bent on earning and saving money, and far too busy to wish to give heed to the things of a world that seemed vague and unreal.

There was Toki, poor, dull girl, who found it difficult to comprehend the simplest new thing, and who could really grasp nothing outside the line of her daily tasks. There was the night-watchman, absolutely ignorant of the name of God, when he came to us. There was Hiko, a strong believer in and adherent to Buddhism. And there were the children—Kuma's girls, the watchman's boys, Hiko's big family, and Kihu and Toki's babies. The little children were on our hearts most of all. The burden deepened to conviction that perhaps we were not doing all we could, and there were possibilities of more help for them. To be sure, there were "Gospel privileges" in abundance, the Sunday-School for the children and the Sunday evening Gospel service, both held within our own gates; there were also the midweek "servants' meetings," where we explained the Scripture and taught hymns and prayed with them; the personal visits of the Bible women, and the Bible women's morning Chapel exercises in Japanese, where all were urged to come and which some did attend. As the conviction deepened, we prayed and wondered what more could be done.

The weekly meeting grew into a real Bible class with a definite course of instruction, and best of all, a great deal of memorizing of Scripture. Some of the members of the class grew very enthusiastic and vied with each other in memorizing and reciting long texts. Kihei often recited six or eight new ones of an evening. At first, memory-verses were assigned, but soon they began to choose their own, each selecting a favorite verse or passage from the text of the next week's lesson, and memorizing it for recitation in class. This was a very hard exercise for some of them, and great was my joy upon discovering one evening that the Christians were assisting the others during the week, and encouraging them to do their share.

Then came the conviction to at least one of the missionaries that she must pray more, and very much more, definitely for those precious souls that had come to be our "charge to keep," and every day, week by week and month by

month, each name was mentioned at the Throne of Grace. It came to be not simply a general prayer for blessing upon our helpers; but the special needs and temptations and stumbling blocks and hindrances of each one, were told to the God who delights to hear His children's prayers. Another of the missionaries took for her service a brief daily meeting, with the special and direct object of leading them into the Kingdom. How tenderly, too, they were remembered at the family altar of the little foreign missionary household!

And now with what joy and gratitude we look back over the past years, and count the mercies and blessings of God in bringing these humble helpers to Himself; in strengthening the weak ones, and in leading the little children into the Fold; and how all this has stimulated our own faith in prayer, and encouraged us to go forward with glad expectation for the years to come.

Toki became a Christian seven years ago, and she and her husband, Kihei, have a real Christian home with a family altar. When the first baby came—the little Joshua who wrote a letter and sent his photograph to the *Missionary Link* several years ago—there was great rejoicing, and the proud parents bestowed upon him a real Bible name, and in due time he was baptized and the little life dedicated to God. A certain number of days after the birth of a Japanese child, he is taken to a heathen shrine and his first worship and offerings are presented. This day after Joshua's birth fell on Sunday, and his parents took the tiny infant with them to the Christian church. Joshua has been taught to pray and is a Sunday-School pupil. He has a little brother, Aisaku, and we rejoice that those tiny feet too, will be guided in the true way. The father of these children, a believer, but weak and easily led into temptation, is we believe, really growing in grace. We long to see him strong and consistent for the sake of his boys.

One day a beggar came to the door of our "Peace Cottage." The missionary who occupied its rooms, though she had been warned by her friends repeatedly against encouraging this unworthy class, though she knows all about the Bureau of Charities that is supposed to look after them, is too easily moved, and has never yet succeeded in turning one empty away. That day she gave Kihei a coin and said, "Kihei, when you give this money, see if you cannot speak a word for the poor creature's soul." Kihei went to the back door, and soon his voice was heard through the thin

walls of the little Japanese cottage, pleading most earnestly. The "word" was lengthening into a long one! The talking went on and on. The story of salvation was being told and the beggar was listening. After a time the missionary stole softly past the door, for the voice had grown subdued, but was still audible. She peeped in, and saw Kihei and the beggar were on their knees in prayer. The missionary felt a thrill of thanksgiving, not only for the sake of the poor soul that had come to the door that day, but for the humble servant of Christ who was learning to give His Gospel message to others.

It was a glad day for all, when the watchman confessed Christ before the Church and was baptized. After that he began to offer prayer from time to time, in the servants' meetings, earnest prayers straight from his heart. A year later he went out from us to another place, and we feel that in a way he has gone beyond our influence. But he has his Bible and his faith, and our prayers still follow him and his little family, and we know that prayer can reach out even to the ends of the earth.

One of the missionaries returned to America, but the faces followed her and she found in her daily prayers that she could not let them go. I fear her faith was very weak when Fusa, "the impossible," was mentioned, but she never forgot him. Some months later came letters from across the sea, that filled us with joy telling of a real revival among the servants. Kuma and Tomi had been baptized. Both are leading earnest Christian lives, their real faith being shown in this change. Could there be more beautiful news than this? They are seeking, as St. Paul admonished servants of all, to "adorn the doctrines of God, our Saviour in all things."

When this news came, the missionary at home thought much of the joy in the hearts of her co-workers in that far-away mission station of those who had carried on the Bible studies so faithfully, of the leader of their daily prayers, of the "personal talks" of which the letters had told her, of all who had carried them on their hearts so long, and she thanked God, too, that she had had a blessed share, for said she, "I have prayed."

But the news that thrilled her most was the good tidings about Fusa, the scoffer, the Gospel-hardened, who had really been converted and confessed his faith in his Saviour. "Oh," thought the one at home, "if Mrs. Pierson could only know," for she knew this faithful missionary had sown in prayers and tears, the

harvest that was now being reaped in joy. Then she was comforted by the thought, "But she *does* know, or *will*."

News comes to us constantly of this sweet "work of grace" that seems to have no end. Last Summer the cook became a Christian, and they write that he is growing in grace.

Just before I left Japan a new servant came to our school to fill a vacant place, and one of the missionaries said to me, "Oh, I am so glad we have *one more to lead to Christ*."

When our friends pray for the schools and the evangelistic workers, we beg them not to forget those who serve us there, for we long for "one more" and "one more," another and yet another, until all, unto the very least, of these are won, to become shining gems for our Saviour's crown.

INDIA—CALCUTTA.

INTO THE FOLD.

By MISS S. C. EASTON.

IN the little village of Sonarpur, fourteen miles by train from Calcutta, we have a day-school for Hindū children, the only regular witness of the truth among the people there. The teacher who lives there with her son, is loved and respected by the people about, who very willingly send their little ones to school, and they so soon grow attached to their teacher and ambitious to learn that it would be difficult to keep them home. Many of these come long distances, and when the woman whose duty it is to collect and bring the children and take them home again at the hour for closing, fails in her duty because of sickness or storms, they come in numbers by themselves in a way most unusual in India.

The day that I or one of our assistant missionaries visit them to review the work done during the week, every child is eager for her turn to show how much has been learned and how well she can read or recite. It is a pleasure to be with them, and one goes back to the city with a heart refreshed after the time spent among these dear little ones whom the Good Shepherd is seeking thus to gather in His fold.

Two years ago there came into this school a little girl of about twelve years of age. She was not so well dressed as some, but her mind was bright and as time went on the hunger of the young heart for love was shown, and there was the ready response to the story of one who loved her even unto death. But as is so often the case, we did not then know how deep the seed was sinking into the already pre-

pared heart. Her time in the school was not long, before the mother felt that she must be married, and she left us for that purpose. After that came occasional visits, but always the same eager listening to the stories of Jesus and his love. The experiences of marriage, motherhood and widowhood can all be crowded into the child-life in this country, and it was not long before we heard that this dear child had become a widow. Shortly followed the sad news that unlawful means were being sought to insure the support of this little widow, no longer loved, and to avoid her becoming a burden on the family. But the heart of this child, still remembering the teaching she had received, revolted at the thought, and she decided to run away to the missionaries. The first step in the carrying out of her plan was to reach the school, and from there the Mission House in Calcutta. This she did successfully, and is with us to-day, giving every promise of becoming a faithful follower of the Lord Jesus Christ. As one thinks of the many little sad hearts in this land it is with the prayer: "Kind Shepherd, turn their weary steps to Thee."

ALLAHABAD.

THROUGH DIFFICULTIES.

By MISS ALICE WISHART.

JASSAMINE, for that is her name when translated into English, is one of India's child-wives. Married at five years of age, this wee Brahmin girlie became a widow at seven. Being very pretty and lovable, she was not treated so harshly as some little widows, for she had not yet gone to her husband's house. But her life was by no means easy, for she had become undesirable because of her husband's death, and the drudgery of the house was put upon her. No jewels, so dear to every Indian girl's heart, were allowed her: she must eat what the others left, and in every way humiliate herself. One would think that under such conditions all ambition and desire for rising to higher things would be crushed out, but not so. One day when, by chance, a stray page with some Urdu characters on it, found its way into the house, Jassamine determined to learn to read it, and tucked it away in her *sari* until such opportunity would come. It is the custom in high-caste houses often to have a woman from outside come in to do the

necessary grinding. The woman who came to this household had evidently seen better days, and could read a very little, an unusual accomplishment for a poor serving-woman. She may have been taught by some missionary when a girl, and she had not forgotten all. When she came to grind, Jassamine would slip away to that part of the house, and beg her to tell her the names of the letters. So quickly did she learn that when she came to us she could read Urdu fairly well, but not her own language, Hindi. Her coming to us is a sweet and interesting story, and shows how marvelously our God works in lives for years shut away from His light and His wonderful deliverance. She came to us when she was sixteen years, an unusually pretty girl with a light olive skin, beautiful brown eyes, masses of long black hair and a very gentle, obedient spirit, sweet almost as the flower from which she was named.

Her perception of spiritual truths was unusual from the first. She seemed to absorb the Word, and is now being especially trained in a good Bible-school for work among her own people. She is full of enthusiasm and keen to be spreading the good news, and her teachers say that she is ever seeking opportunities to tell the story of Christ to others.

In our zenanas there are many such young girls, and thousands more yet to be reached with the Story of Salvation. We have been praying for open doors. God has heard and answered far beyond our expectation, but if we cannot take the Gospel to them because we do not have the means to send the workers, the opportunity may go, never to return. Our present staff of workers has had such an increase in scholars, that unless we are enabled to employ more Bible women we must refuse to enter new zenanas. I believe that if the people at home could *realize* even in a small measure the needs of India's children and zenana women, the Gospel would be spread among thousands and thousands before long. He is ready to do wonders for us. The thought of the loss to the Saviour, if Jassamine had not heard and accepted Him, and the blessing she will be to her own people in taking them the good news, makes us long to bring the Word to others like her who have up until this time not heard of Him, whom to know is Life Eternal. Several little child-wives from our school have been brought to the Saviour this year with their mothers and fathers, which made it possible for them to be baptized.

HOME NOTES

"WATCHMAN, WHAT OF THE NIGHT?"

FOR those who, as Isaiah writes, "Stand continually upon the watch-tower," many signs indicate that a dawn is rapidly glowing in non-Christian lands. The zenana cause which first stimulated our Union Society into being, and on which we have expended our best thought and strength, is yielding richest fruits. That this is the consensus of all interested in the spiritual, moral and social development of India, may be learned from a paper published in that vast land of possibilities.

"There are not wanting signs to lead us to believe that the dawn of a brighter day for India's women is fast approaching. The growing recognition, even among orthodox Hindus, that the past treatment of their women has been one of the grievous sins for which they are now paying the penalty, and an increasing readiness to welcome means which shall remove the disabilities under which their wives and daughters have so long existed, together with the efforts of the more enlightened of the women, to improve their own position, all point in this direction.

"India has been drawn into the sweep of the world's onward career; it is impossible for her to return to the conditions of a hundred years ago even if she would, and the uplifting and educating, the moral and intellectual and spiritual enlightenment of her women will, now that the start has been made, go on with increasing rapidity, until their complete enfranchisement becomes an accomplished fact.

"And when that time comes, all who have any knowledge of the work done in the homes of the people, by the army of Bible-women daily at work in the zenanas, will have to acknowledge that their share, though quiet and unobtrusive, has been no small one in its preparation of the daughters and wives for that part which they are destined to play in that progressive movement which the next twenty-five years will undoubtedly see."

Nor is India alone, in the throes of a mighty contest for emancipation from the trammels of hoary custom and superstition. A letter from a Chinese gentleman of prominence, whose wife and two daughters have been connected with our Bridgman Memorial-School in Shanghai, states these remarkable convictions.

"In this period of transition, when 'the old order changeth, yielding place to new,' everyone realizes that China's future prosperity depends upon her educated young men and women. These, however, depend in turn upon how he or she is controlled and educated. Each must be taught to obey, for obedience is the very first step towards command. Now, China, after having slumbered for some thousands of years, suddenly wakes up, opens her eyes, and finds herself in a most helpless condition in comparison with her neighbor and other foreign countries. What is the reason? Just simply she has neglected the opportunities which have been laid at her door, defying and delaying to receive all that the experience of other nations has offered her. In order to secure the solidarity of the human race, China must recognize the fact that whatever helps one nation helps others, and what injures one country injures others!

"China's daughters have been for centuries blighted with creeds of blindness, treated in a most cruel manner, taught to regard unnatural feet as beautiful, and when to these are added superstitious ideas, it is no wonder that they have not had the same opportunities as their brothers!

"Woman's place in educational schools has not been in the past so satisfactory as that of men, only some provisions here and there for her education. The idea in China has been, that woman had not quite brains enough to take in education, or if so, she was likely to make hard use of it, so that the education of young girls and women has been very largely neglected.

"You may ask, Are China's daughters worthy of a higher education on equal standing with that of their more fortunate brothers? Certainly they are, if given equal chance and opportunities, as may be seen in recent years by the certificates and diplomas they have rightly earned, through hard, industrious work, in which some have surmounted obstacles that we know not, and none except themselves could tell!

"This transition period in China gives the missionaries the greatest and most unique opportunity for mission work (especially in teaching as carried on in girls' schools) that you have ever yet had or ever can have. The missionaries are here, they are trusted by us, and where their schools are crowded with our sons and daughters, it means that young China in the day of its awakening would begin its life under Christian influences. It means that in

these missionary schools, where they get their first lessons in the intellectual life, our children will receive lessons in the Word of God and in the principles of Christian truth! It means that our children will go out from the schools influenced, sympathetic, and in a great many cases knowing Christ from personal conviction as their Saviour and their Lord! What an opportunity for the Church is, therefore, given in the great awakening of China to a hunger of this new education!"

From Japan comes a trumpet note published in the "Yomiuri Shimbun," one of the oldest and most influential of the secular papers in Japan.

70,000 BUDDHIST TEMPLES, 100,000 PRIESTS.

"The Buddhist priests to-day are injurious parasitic worms of society and the Buddhist temples are their nests. Prejudice is the absorption-tube from which they absorb their nourishment from society. We cannot but hope that this nation will awake from its sleep and cut off this tube as soon as possible, so that its blood will not be absorbed any longer.

"Such steps will help the worms themselves to regain their real life, and change themselves into more useful ones—the ones that will supply society with blood instead of absorbing it. Then the tube which connects them with society will be that of true faith.

"No educated young men of to-day either expect or even hope anything from the Buddhist priests; and it is quite natural that a part of these injurious worms will disappear from among us in the course of years. But then, the prejudice introduced by them is deep-rooted.

"It is to be hoped, therefore, that the enlightened element of this country will exert itself more on this point, and by rooting out the existing prejudice, save the people from their economical as well as spiritual difficulties."

This is the golden moment for the soldiers of Christ to don their armor afresh, with a resolve not to lay it down until the victory is won. This is no time for supine indifference or retrenchment in the great movement, but for deeper consecration, leading a new order of self-sacrifice.

MEMORIAL.

"DIED at her home in Plattsburgh N. Y., Friday, January 31, 1908, Margaret A. Frelich Platt, aged ninety-four years and one month."

This brief notice announced the translation of one of our most devoted Vice-Presidents, who, since 1869, in laboring with us, has given us unusual inspiration from her consecration of extraordinary mental gifts, her far-reaching influence, accompanied with a blessed optimistic view of the success of our cause. Her long and blessed life saw the accomplishment of many benevolences which would alleviate the world's misery, and elevate every one in her community who needed a "strong right arm." Many were the inspiring letters written to us in seasons of great stress, when with unflinching faith she claimed *all* the promises of the Divine Shepherd who leadeth His flock by the still waters into green pastures.

When eight-six years of age, her annual report of our work guided by her in Plattsburg gives full testimony of her vital interest in the growth of the world's interest in foreign missions. "The remark is quoted that foreign missions are an essential part of a nation's life. During the assembling in Washington, D. C., in September last, of men of culture and large influence from all parts of the world, a distinguished member from abroad, speaking of foreign missions, remarked: 'Missions are the street-talk of Heaven,' meaning, missions is the subject most interesting to God and angels."

Limitations in latter years came to this godly "hand-maid of the Lord," many of which deprived her of continuing her exquisite artistic gifts, or indulging her love of study by reading and writing, but with a keen sense of deprivation, in what had been the joys of her life, with heroic resignation she could say, "If I had thought this would ever come to me, I do not think I could have borne it, but now that it is here, I find I can, and I am fortunate in having so many sweet memories to live over."

Grief for our great loss should be overpowered by the memory of a life rich in opportunity and fruition, now expanding in the light of the Great White Throne, with the smile of her Redeemer, in full recognition of her glad service for Him.



ELLEN H. TODD.

FOR MISSION BANDS.

BUILDING IN INDIA.

By ELLEN H. TODD.

WHAT a motley crowd meets your eyes in this picture of Fātehpur I would put before you! Men, women and boys are sitting on the ground in front of a bungalow, while at a table in the centre of the motley group is seated a Missionary. Have you guessed the meaning of it all? It is Saturday night and the pay-roll is being called. This is not so simple an affair as at home.

Many are the questions asked as to quality of work, and astonishing is the influence of an advance of one cent upon the wages of some, while it is very salutary to dismiss one or more of the laziest workmen among the seventy-five present. O these Indian workmen! The longer one works with these men, who are idolaters, one realizes the force of the verse, "They that worship them are like unto them." Certainly it seems at times as if they had "eyes and see not, ears and hear not," and no mind for thinking.

Now, look at the wooden-faced villager who steps up to the table, and who gazes distrustfully at the small silver coin which the Missionary gives him. When told to count it, and see if it is right, he turns

helplessly to a young Indian Christian who helps to oversee the workmen, and says, "I cannot count this silver (it was only a four-cent bit); I want copper coin." There was just a slight expression of relief, when the coppers were placed in his hand in exchange for the silver. The wages of the boys and women, average from four cents to six cents a day, and sixteen cents is the largest sum paid to any of the laborers.

You ask why we employ so many, when the two buildings are small, and only built of unbaked brick and mud? Remember that every brick, and all the baskets of mud, are carried some distance by these people. It takes a number of them to keep even the slow bricklayers at work. A car-load of tile is brought and every tile of the several thousands is carried from the car on the heads of the men, women and boys, to the place of building. It is surprising to notice another feature of this group, and that is their ability to sit still and wait, until the very last individual is paid.

One Saturday evening because of various alterations it was nine o'clock when the last payment was made, and the night was dark, and many had long distances to go, and they had come to work at six o'clock in the morning, but not a suggestion did they follow that they should go when money was paid them,

in fact nothing but a command is sufficient for getting rid of them. We give better pay to the women if they do good work.

As the names are called and you watch the different ones coming for their money, your eye is at once attracted to a young woman in a dark blue cotton *sári* who, unlike the others, stands quite still after receiving her silver bits, and with a beaming face as she jingles the thirty cents says, "Why, I never had so much money before in my hand at one time." She seems quite unconscious of others as she turns away absorbed in her joy, laughing to herself. What a glimpse does this give one into the conditions of this young woman's life! She begins her work of carrying baskets of mud and bricks at six o'clock in the morning, and works until six in the evening, with two hours' rest at noon-time, and receives more wages from us than she has ever earned before. Will you not remember this picture and pray for such women?

It is a very trying custom in India that one can never depend upon the presence of your laborers. One morning you find twelve are absent, another day less or more. We learn later, that the Government orders have demanded them for their own work. It is most trying to have your workmen snatched away from you, especially when you need every one in order to get roofs on before the rains, that the buildings may be saved from damage.

There is no patience of Job that is sufficient, for one who is overseeing the erection of even the simplest building in India, but the very patience of Jesus Christ alone, is sufficient for all the difficulties in getting material and for the untrained workmen and all hindrances.

CHRISTMAS IN JAPAN.

By CLARA ALWARD.

THE true meaning of Christmas is perhaps never so fully appreciated until one has spent the season in a land where the Christmas spirit is not universal.

Going about the streets we look into dark, indifferent faces, and long to tell them of the hope and life which is God's gift for them. In shops and stores so much of the Christian atmosphere has been carried by the foreigner, that the merchants anticipate his coming not only by offering special inducements, but also by reflecting a measure of gladness and good cheer.

In the school-life there is much of the home atmosphere. In this, too, the students quick-

ly imitate their leaders, and in a happy, unselfish way plan for little gifts and surprises, till the air is full of secrets, and one must be careful not to intrude in another's unexpectedly.

At 212 Bluff, the Bible-School and Girls'-School joined in their Christmas entertainments, all assembling with teachers and friends in the large room over Pierson Chapel. The first part of the programme was a part of the Bible story, hymns, and carols, rendered in Japanese. This was followed by Tennyson's "Dream of Fair Women," in very good English, by members of the Literary Society of the Girls'-School. A like society at home might be proud to do as well.

As all had agreed to contribute to the fund for a much-needed organ and piano, no gifts were expected, so it was a complete surprise to all when the dear old Santa Claus entered, carrying a bag on his back. He spoke Japanese, but his voice was very familiar and his accent foreign. The gifts he carried were what had been sent at different times from home.

The next evening the families of the servants met for their usual happy time. After a service of praise and thanksgiving a boat arrived and a boatman, as skillful with words as with his oar, distributed suitable gifts with witty suggestions, which caused much merriment. Then all joined in playing games with a number of teachers who were present. From the babe that slept in its mother's arms, to the old laundress who, since the opening of the Mission in 1871, has faithfully carried her weekly burden to and fro, all seemed to enjoy themselves.

But Christmas is not passed when the day is done. More than 400 little ones wait for their turn to be remembered, members of Sunday-Schools scattered over Yokohama taught by students of the Bible-School and the older members of the Girls'-School. Gifts for these children were provided by members of the foreign "Union Church" S. S.

Two separate meetings were planned for them, each having a tree prettily decorated. The programmes included Scripture, reading, prayer and hymns; then recitations, dialogues and songs prepared by the various classes. One little tot only laughed till she had the whole company laughing with her, but they did not hear her speech.

It is a great joy to see so many little ones happy, and to know they are being taught those truths which will make all their lives brighter and better.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from February 1 to February 29, 1908.

ALLAHABAD, INDIA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Mrs. C. H. Jones, for salary of Miss Clark,	\$200 00
N. Y.—N. Y. City, per Miss Roderick, Mrs. Marston, 1.00; Mrs. Fullerton, 1.00; toward support of Paul Prashad,	2 00
N. J.—Morristown, N. J., Mrs. F. W. Owen, for salary Mrs. Emerson,	90 00
Mich.—Detroit, Friends, per Miss E. Posa toward salary Miss Bertsch,	16 00
Total,	\$308 00

CALCUTTA.

Mass.—Dorchester, Mr. E. Torrey, 100.00; Mrs. E. Torrey, 50.00 for scholarships,	\$150 00
N. Y.—N. Y. City, Mrs. S. J. Broadwell, for orphan,	25 00
N. J.—Trenton, Slackwood S. S., per Mrs. W. J. Gray, for orphan, 10.00; Westfield, W. For. M. Soc., R. E. Ch., Miss M. V. Hammer, Treas., Mrs. A. L. Lowry, for orphans, 60.00,	70 00
Pa.—Williamsport, "What We Can Circle" Y. W. C. Ass'n, Miss J. Williams, Treas., for the support of Elizabeth,	6 25
Ill.—Chicago, Mrs. J. R. Leonard, for book fund,	20 00
Mo.—St. Louis Aux., per Mrs. S. W. Barber, for Bible Reader,	5 00
Total,	\$276 25

CAWNPORE.

Mary Avery Merriman School.

Mass.—Dorchester, Mrs. Elbridge Torrey, for Punna,	\$20 00
N. Y.—Brooklyn, Mrs. Calvin Patterson, for Muni, 20.00; Cold Spring, Hillside Band, Miss A. P. Wilson, for Alison Moffat, 20.00. New Brighton, Mrs. J. J. Wood, for Parballya, 2.00. N. Y. City, Miss L. P. Halsted, for Rose, 20.00,	62 00
Pa.—Westchester, Miss C. Shee, for Delari,	5 00
Ill.—Chicago, A Friend for M. A. M. School,	70 00
Total,	\$157 00

FATEHPUR.

N. J.—Fanwood and Scotch Plains Woman's League, per Mrs. H. S. Fullerton,	7 55
Ohio—Cambridge, Mr. Orrin Booth,	10 00
Ill.—Chicago, Mrs. J. R. Leonard,	45 00
Total,	\$62 55

JHANSI.

Mary S. Ackerman Hoyt Hospital.

N. Y.—N. Y. City, Mrs. S. J. Broadwell, support of nurse,	\$50 00
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Mrs. Henry Stockbridge,	5 00
Va.—Mrs. Anson Dodge, toward salary of Mrs. Ree,	5 00
Total,	\$60 00

SIANGHAI, CHINA.

N. Y.—N. Y. City, Mrs. M. Clarkson, for Miss E. Irvine, for distribution of literature, 20.00; Miss L. P. Halsted, for special child in Hospital, 40.00,	\$60 00
Total,	\$60 00

YOKOHAMA, JAPAN.

N. Y.—Fishkill, Towanda S. S., per Miss M. T. Kittredge, for Bible School, 15.00; Miss Julia Van Vorst, for salary Miss Wells, 300.00,	315 00
N. J.—Morristown, Y. W. Soc. (South St. Pres. Ch.), Miss E. E. Ayers, Treas for S. S. in Tzazoo,	10 00
Total,	\$325 00

GENERAL FUND.

Mass.—Dorchester, Mr. Elbridge Torrey, 300.00; Mrs. E. Torrey, 130.00,	\$430 00
Conn.—New Haven Br., Mrs. F. B. Dexter, Treas., Misses Bradley, 6.00; Mrs. T. G. Bennett, 35.00; Mrs. F. B. Dexter, 10.00; Mrs. D. C. Eaton, 2.00; Mrs. Samuel Harris, 5.00; Mrs. J. S. Hotchkiss, 2.00; Miss Rose Mungcr, 2.00; Miss Scranton, 10.00; Mrs. J. D. Wheeler, 20.00; Mrs. Eli Whitney, 10.00; Miss E. W. Farman, 10.00; Mrs. J. A. Porter (Hartford), 50.00,	162 00
N. Y.—Amsterdam, Miss J. A. C. Harmon, 5.00; Cold Spring, Miss A. P. Wilson's class of boys, for freight fund, 3.00; N. Y. City, Miss L. P. Halsted, 10.00; Mrs. S. J. Broadwell, 100.00; Plattsburg, Mrs. F. B. Hall, 10.00; Mrs. J. R. Myers, 10.00; Miss Alice Darley, 2.00; Mrs. James Cavanagh, 2.00; Miss Hubbard, .50; Mrs. M. P. Myers, 10.00; Mrs. J. P. Wood, 1.00,	153 50
N. J.—Orange, Mrs. F. W. Van Wagenen,	10 00
Minn.—St. Paul, Mrs. C. P. Moyes,	4 00
Calif.—Redlands, Mrs. John Lawshe, 1.00; Miss L. L. Smale, 1.00,	2 00
Total,	\$761 50

JUBILEE FUND.

Mass.—Melrose, Miss L. S. Munroe,	\$5 00
Conn.—New Haven, "Widow's Mite,"	1 00
N. Y.—N. Y. City, per Miss Roderick, Y. W. C. A. (Newton), 7.00; Clinton Ave. Cong. Ch. (Brooklyn), 5.00; A Friend, for salary of Mrs. Ree, Jhansi, 300.00; Miss Hodges, 1.00; Miss Lambert, 5.00; Mrs. Billings, 25.00; Poughkeepsie, Miss, J. G. Church, 5.00; Miss Van Vorst, 300.00,	6 00
N. J.—Lakehurst, A Friend,	10 00
Del.—New Castle, Miss Hetty Smith,	1 00
Total,	\$665 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. Anson Dodge, 1.00; Mrs. W. Williams, .50; Miss L. P. Halsted, .50; Mrs. A. Foster, .50; Mrs. J. E. Johnson, .50; Miss Truesdell, .50; Mrs. C. P. Noyes, 1.00; Miss E. A. Wells, Gtn. Aux., 2.25; Mrs. W. E. Truesdell, .50; Miss M. E. Nixon, .50; Miss C. Shee, .50; Miss Van Winkle, .50; Mrs. S. H. St. John, .50; Miss Scranton, .50; Miss T. T. Burnet, .50; Morristown Aux., 1.00; Am. S. S. Union, adv., 18.00. Total, \$29.25.

WILLING AND OBEДИENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.	\$30 00	
For Cawnpore—Miss A. E. Richards,		
Mrs. J. E. L. Davis, for Bible Women,	60 00	
Mr. and Mrs. D. M. Stearns, for girl,	20 00	
Mrs. A. Willenbroch, for two girls,	60 00	
Mrs. G. E. Voohees, for girl,	25 00	
Mrs. W. H. Johnston, per Mrs. Jas. Magee, for girl,	15 00	
Mrs. H. I. Angel, for girl,	10 00	
Total,		\$220 00
For Fatehpur—Mrs. J. W. Howe and friend, for worker and pupil,		14 00
For Jhansi—Miss L. E. Allen, Bible woman,	10 00	
Mrs. G. A. Brewster, for Bible woman,	10 00	
		20 00
For China—Mrs. E. S. Richards, Bible woman,	30 00	
Mr. M. D. Lathrope, Bible woman,	20 00	
		50 00
For Japan—Miss A. E. Richards, for Tas Ishikawa,	60 00	
Miss C. L. Hunston, for Uchimura Shizu,	60 00	
Mrs. W. C. Albertson, for Nobu Inouye,	60 00	
Mrs. W. N. Ridge, for Kurokawa Milten,	60 00	
Miss E. C. Clephane, for Tsugi Tanaka,	60 00	
Mr. and Mrs. T. E. Ross, for Sai Ishizaki,	60 00	
Mr. and Mrs. L. B. Heath, for Bible woman,	60 00	
Children's Miss. Soc., Morrystown, N. J., for Jun Kido,	60 00	
Mrs. A. L. Lowry, for Yamaguchi Kemi,	60 00	
C. L. Hutchins, for Yoshida Komo,	10 00	
Mr. and Mrs. W. H. Frederick, for Suga Mori,	10 00	
Frank Nichter, for Ito Kotoji,	10 00	
Miss A. R. Harper, for Iguchi Tadayo,	15 00	
"Into Him" for Harada Shobi,	10 00	
McMurray and Bisel, for Yachiyo Maru,	10 00	
Miss B. F. Clark, for Yamamoto Soine,	31 00	
Mrs. G. A. Brewster, for Saki Suzuki,	15 00	
Miss Jennie Reigel, for Watanabe Kln,	30 00	681 00
Total,		\$985 00

SUMMARY.

Allahabad,	\$308 00
Calcutta	276 25
Cawnpore,	377 00
Fatehpur,	76 55
Jhansi,	80 00
China,	110 00
Japan,	1,006 00
General Fund,	761 50
Inbilee Fund,	625 00
Link subscriptions,	29 25
Total,	\$3,689 55

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